## AC

I affirm.

Undesired and unintended pregnancies affect many American teenagers across the nation. These teenagers are put into incredibly tough situations, and deciding to have the child generally worsens their own conditions, **Dudley:**

Teenage Women, Abortion, and the Law Dudley National Abortion Federation 2003

Fact: **Each year, one million American teen**ager**s become pregnant**, and **78% of these** pregnancies **are unintended. Four in** every **five Americans begin having intercourse before** age **20. Many** of theyoungest **women in this group (70% of those** age **13 or under) report having had sex forced on them. By** the time they turn **20**, about **40%** of American women **have been pregnant** at least once.Many of these young women have little understanding of their bodies and have begun having sexual intercourse before knowing about ways to prevent pregnancy. Teenagers with unplanned pregnancies face difficult choices. **If a teen gives birth and keeps the baby, she will be much more likely** than other young women **to: drop out** of school; receive inadequate prenatal care; **rely on public assistance** to raise her child**; develop health problems; or** have her marriage end in **divorce. Children born to teenage mothers are more likely** than children of older mothers **to suffer significant disadvantages: medical, psychological, economic, and educational.**

An abortion is often the only option a teen has – but in some states, young women with unwanted pregnancies are required by law to consult their parents before they can seek a medical expert or care. These laws are pointless since most teens will and are encouraged to consult parents in the first place. The teens affected by this law are those who *cannot* safely tell their parents about a pregnancy or abortion. The only consequences are fear, violence, and even risky medical procedures out of desperation, **Dudley 2:**

**Abortion providers encourage teen**ager**s to tell a parent** or another important family member about their plans, **and most** teens **do. Even without** state **laws,** one or both **parents of 61% of minors know about their daughters' abortions.** The younger the teen, the higher the likelihood that she has told her mother about the situation. Those **young women who do not** or cannot **tell their parents**, however, often **have important reasons such as** a **family history of alcoholism, emotional or physical abuse, or incest. To involve** such **parents could invite further abuse** of the teenager and other family members. Rather than tell their parents - for whatever reason – **some teenagers resort to unsafe, illegal abortions or try to perform the abortion themselves.** In doing so, **they risk serious injury and death**, or, in some cases, criminal charges.

Stats prove the risk factors and show that these laws are ineffective – **Hayes:**

Most young women do consult their parents before seeking abortion care.[[4]](http://www.advocatesforyouth.org/publications/publications-a-z/2285-abortion-and-parental-involvement-laws#_edn4) Nonetheless, **many teens live in dysfunctional famil[ies]**y environments, and parental involvement laws cannot transform these families into stable homes nor facilitate communications.  [[m1]](http://www.advocatesforyouth.org/publications/publications-a-z/2285-abortion-and-parental-involvement-laws#_msocom_1)**Forcing teens to involve parents** in these circumstances **puts them at risk. Fifty percent of pregnant teens have experienced violence**[[5]](http://www.advocatesforyouth.org/publications/publications-a-z/2285-abortion-and-parental-involvement-laws#_edn5); **thirty percent of teens who do not tell their parents** about their abortions **fear**ed **violence or being forced to leave home.**[[6]](http://www.advocatesforyouth.org/publications/publications-a-z/2285-abortion-and-parental-involvement-laws#_edn6) Just 16 of the 39 states with parental involvement laws provide exceptions for minors who are victims of sexual and physical assault, incest or neglect.[1] Parental involvement laws also disproportionately affect young women of color, who are more likely to experience unintended pregnancy as minors and are disproportionately living in states where parental involvement laws are in effect. MANY NEGATIVE OUTCOMES, FEW POSITIVE ONES **Parental involvement laws** often **delay** young women’s **abortion care, leading to riskier, later-term** abortion **procedures.**[2] Parental notificationlaws do not guarantee that a minor will talk to her parents before she has an abortion.  Research shows parental notification laws have almost no effect on a young woman’s decision to talk with her parent or guardian about her decision prior to an abortion. The chief factor determining whether a teen consulted her parent was, not legislation, but the quality of the teen’s relationship with her parent.[8] **Parental involvement laws have no clear impact on birth rates** or abortion rates.

### Thus the Plan

Resolved: The U.S. ought to ban laws that mandate parental notification and/or consent for adolescents seeking abortions. I reserve the right to clarify the plan to avoid T debates initiated out of misunderstandings, so no violations till they check in CX.

**Hayes 2** explains the status quo and is the solvency advocate:

**The majority of states** – thirty-nine as of December 2013 – currently enforce laws that **require a young woman to notify or obtain consent from** one or both **parents before she can receive abortion care.** Yet research has shown that **these laws** often **delay** young women’s **access, endangering young women’s health and safety**, and leaving too many alone and afraid. Ideally, any woman, including a young woman, who is faced with an unintended pregnancy can seek the advice of those who care for her. But **for [young women]** those who can't, those **afraid to anger** or disappoint **[their parents], or who face the threat of violence** in their homes—**it is best** for them **to seek the advice of a trained medical professional** than to face the situation alone and afraid. MOST STATES REQUIRE PARENTAL INVOLVEMENT IN MINORS’ ABORTIONS Parental involvement laws fall into two categories: those that require parental *notification* and those that require parental *consent* before a young person seeks abortion services. Parental notification laws require written notification to parents by a medical provider before a young person can receive abortion services. Parental *consent* laws require that a young person obtain consent by one or both parents before an abortion can be performed. The Supreme Court has ruled that states may not give parents absolute veto over their daughter’s decision to have an abortion. Most state parental involvement requirements include a judicial bypass procedure that requires a minor to receive court approval for an abortion without her parents’ knowledge or consent. Twenty-one states require parental consent for a minor’s abortion. Three of these require both parents to consent.  Eight states require that the consent document be notarized.[[1]](http://www.advocatesforyouth.org/publications/publications-a-z/2285-abortion-and-parental-involvement-laws" \l "_edn1" \o ") Thirteen states require parental notification only.  Five states require both consent and notification. Twenty-three states require parental involvement even if the minor is a victim of incest. [1] The only way for minors to access abortion without involving their parents in these states is via judicial bypass, where they must petition the courts for permission.[1] REQUIRING PARENTAL INVOLVEMENT LEAVES MANY YOUNG WOMEN ALONE AND AT RISK Most young women do consult their parents before seeking abortion care.[[4]](http://www.advocatesforyouth.org/publications/publications-a-z/2285-abortion-and-parental-involvement-laws" \l "_edn4" \o ") Nonetheless, many teens live in dysfunctional family environments, and parental involvement laws cannot transform these families into stable homes nor facilitate communications.  [[m1]](http://www.advocatesforyouth.org/publications/publications-a-z/2285-abortion-and-parental-involvement-laws" \l "_msocom_1)Forcing teens to involve parents in these circumstances puts them at risk. Fifty percent of pregnant teens have experienced violence[[5]](http://www.advocatesforyouth.org/publications/publications-a-z/2285-abortion-and-parental-involvement-laws" \l "_edn5" \o "); thirty percent of teens who do not tell their parents about their abortions feared violence or being forced to leave home.[[6]](http://www.advocatesforyouth.org/publications/publications-a-z/2285-abortion-and-parental-involvement-laws" \l "_edn6" \o ") Just 16 of the 39 states with parental involvement laws provide exceptions for minors who are victims of sexual and physical assault, incest or neglect.[1] Parental involvement laws also disproportionately affect young women of color, who are more likely to experience unintended pregnancy as minors and are disproportionately living in states where parental involvement laws are in effect.[[7]](http://www.advocatesforyouth.org/publications/publications-a-z/2285-abortion-and-parental-involvement-laws" \l "_edn7" \o ") MANY NEGATIVE OUTCOMES, FEW POSITIVE ONES Parental involvement laws often delay young women’s abortion care, leading to riskier, later-term abortion procedures.[2] Parental notification laws do not guarantee that a minor will talk to her parents before she has an abortion.  Research shows parental notification laws have almost no effect on a young woman’s decision to talk with her parent or guardian about her decision prior to an abortion. The chief factor determining whether a teen consulted her parent was, not legislation, but the quality of the teen’s relationship with her parent.[[8]](http://www.advocatesforyouth.org/publications/publications-a-z/2285-abortion-and-parental-involvement-laws" \l "_edn8" \o ") Parental involvement laws have no clear impact on birth rates or abortion rates.[4] Judicial Bypass is not a reasonable Alternative While judicial bypass is technically available in states which mandate parental involvement, there are powerful obstacles to young people attaining it. Many minors do not know judicial bypass is available or do not know how to get it; do not have access to transportation to travel to the necessary courts; or simply are denied bypass by resistant or biased judges.[[2]](http://www.advocatesforyouth.org/publications/publications-a-z/2285-abortion-and-parental-involvement-laws" \l "_edn2" \o ") For instance, in 2013 the Nebraska Supreme Court denied an abortion to a young woman of 16, ruling that she was not “mature” enough to have an abortion. The young woman already had to navigate the court system, retain an attorney, and face delay while the courts decided her fate - and she still was told she must go through with the pregnancy.[[3]](http://www.advocatesforyouth.org/publications/publications-a-z/2285-abortion-and-parental-involvement-laws#_edn3) MEDICAL EXPERTS OPPOSE PARENTAL CONSENT AND NOTIFICATION LAWS Parental involvement laws place access to abortion care in a special category. In many states, minors may independently consent to a range of sensitive health care services, including access to contraceptives, prenatal care, and STI care. Minors can consent to most other pregnancy-related medical procedures, including prenatal care, labor and delivery procedures, and can even choose adoption without parental consent or notification.[4] The federal government requires confidentiality for minors’ contraception and STI services at federally funded Title X clinics. These regulations are based on research that young people are less likely to seek reproductive and sexual health care if they fear their privacy will be violated.4 Confidentiality in medical treatment, especially related to sexual and reproductive health, is a protected constitutional right to privacy for young women.[[9]](http://www.advocatesforyouth.org/publications/publications-a-z/2285-abortion-and-parental-involvement-laws" \l "_edn9" \o ") The American Medical Association, the Society for Adolescent Medicine, the American Public Health Association, the American College of Obstetricians and Gynecologists, the American Academy of Pediatrics, and other health professional organizations stand in agreement against mandatory parental involvement in abortion decision making.[[10]](http://www.advocatesforyouth.org/publications/publications-a-z/2285-abortion-and-parental-involvement-laws" \l "_edn10" \o ") CONCLUSION **Young people deserve the right to** access the full range of **reproductive and sexual health services they need, which includes abortion care.** And right now, young people are at the forefront of the reproductive rights, health and justice movements.  Activists must stand with them against the harmful parental involvement restrictions that can put their health and well being at risk. Yet few are fighting to abolish parental involvement laws; and even when pro-active abortion rights legislation is introduced, it rarely, if ever, addresses minors’ needs. **Legislation** which seeks to protect women’s access to abortion **must include younger women and protect their access to safe, legal, and affordable abortion care.**

Teens are being abused and kicked out of their homes since many of them cannot safely consult their parents about abortion – who may be alcoholic, violent, abusive, or something else. And these abortions are often key to ensure the young women access educational and career opportunities, or even simply to not have to live their life with a constant reminder of being sexually assaulted. The plan solves – by granting them legal access to abortions without needing to notify or obtain permission from their parents, they can make the decision themselves.

Furthermore, status quo laws clearly favor adoption to abortion, creating a norm against abortion. The plan aids in producing a mindset shift more open towards abortion by changing these laws, **Dudley 3:**

Fact: Laws restricting teen access to abortion are coercive. **Laws in 46 states and** the **D**istrict of **C**olumbia **allow mothers** who are **under 18 to place their children for adoption without involving their parents, but** many of **those same states require parental notification or consent before** these young women can obtain **abortions. This sets up a standard that clearly favors one resolution over another**, restricts the reproductive choices of young women, and forces some to bear children that they do not want to bear.

And, teens are obviously capable of deliberating whether or not an abortion is a good decision – they have cognitive capacities similar to those of adults, **Hartman:**

Rhonda Gay Hartman, 2001, University of Pittsburgh School of Medicine, Center for Bioethics and Health Law, American Journal of Law & Medicine, The University of Chicago Law School Roundtable, Adolescent Decisional Autonomy for Medical Care: Physician Perceptions and Practices, <http://chicagounbound.uchicago.edu/cgi/viewcontent.cgi?article=1465&context=roundtable> DOA: 8-16-15, p. 98

Other researchers examining adolescent decisional capability have focused on pregnancy decision making. For example, Bruce **Ambuel and** Julian **Rappaport tested the** underlyinglegal **presumption that adolescents are not competent to consent to abortion by studying adolescents and young adults confronted with unplanned pregnancies.** Specifically, **they reported results "consistent with other developmental research examining minors' legal, cognitive, and social** cognitive **competence,"** ascertaining that **adolescents** aged "14 to 17 **appear to be similar to** legal **adults in both** cognitive **competence and volition"** and that **they "remain competent decision makers when facing an emotionally challenging** real world **decision."** The results indicate that adolescents benefit from adult counsel and actively "consult parents and other adults when making significant personal decisions." Ambuel and Rappaport's results confirm, in significant part, those of Catherine Lewis. Lewis previously found when comparing adolescent and adult pregnancy decision making that **adolescents do not differ from adults "in their knowledge of the legality** and confidentiality **of abortion**, nor do they make pregnancy decisions on the basis of legal misinformation."Based on her findings, Lewis concluded that adolescents were no less capable than adults of "imagining various effects on their own lives of the pregnancy decision."

My evidence outweighs **A.** it’s specific to abortions, which is the only choice in particular I advocate for so even if other studies negate, they may negate decision making abilities regarding other issues but not the plan **B.** according to Ambuel and Rappaport most research supports the field consensus that adolescents and adults are similar decision makers, meaning I outweigh on scope and expert opinion.

### Lastly is framing

Ethical theorizing comes from the interaction of different ideas, but that can only occur meaningfully if we fix conditions that marginalize particular voices. **Medina**[[1]](#footnote-1):

Foucault invites us to pay attention to the past and ongoing epistemic battles among competing power/knowledge frameworks that try to control a given ﬁeld. Different ﬁelds—or domains of discursive interaction—contain particular discursive regimes with their particular ways of producing knowledge. In the battle among power/ knowledge frameworks, some come on top and become dominant while others are displaced and become subjugated. Foucault's methodology offers a way of exploiting that vibrant plurality of epistemic perspectives, which always contains some bodies of experiences and memories that are erased or hidden in the mainstream frameworks that become hegemonic after prevailing in sustained epistemic battles. What Foucault calls ‘subjugated knowledges’ are forms of experiencing and remembering that are pushed to the margins and rendered unqualiﬁed and unworthy of epistemic respect by prevailing and hegemonic discourses. Subjugated knowledges remain invisible to mainstream perspectives; they have a precarious subterranean existence that renders them unnoticed by most people and impossible to detect by those whose perspective has already internalized certain epistemic exclusions. And with the invisibility of subjugated knowledges, certain possibilities for resistance and subversion go unnoticed. The critical and emancipatory potential of Foucaultian genealogy resides in challenging established practice of remembering and forgetting by excavating subjugated bodies of experiences and memories, bringing to the fore the perspectives that culturally hegemonic practices have foreclosed.

Thus, the standard is minimizing oppression. Pragmatic policies are a prerequisite to Ks of the system – different methodological options are limited to those that are recognized by dominant epistemologies. Before we can figure out the best option to resist or replace a dominant institution, we must take concrete steps to give the excluded a chance to participate in theorizing to begin with.

We must acknowledge feminist epistemology to ensure that our mind isn’t influenced by patriarchal forces that oppress womens’ ability to think. Hall 85:

Hall M. Ann Hall “Knowledge and Gender: Epistemological Questions in the Social Analysis of Sport” Sociology of Sport Journal University of Alberta 1985<http://www.humankinetics.com/acucustom/sitename/Documents/DocumentItem/9204.pdf> bhhs//sc

In this essay I want to focus on how taking account of **gender influences** our¶ knowledge structures and the ways in which knowledge is produced. I will be operating¶ from the assumption that although we have constructed a world of two genders, we must¶ uncover how gender differences have become the basis of social, economic, and political¶ inequality. In my view, there is an ideology of gender that not only influences **our understanding**¶ **of the social world[and]** but also the ways or **methodologies** we use **to comprehend[it]** the world-in short, our conduct of inquiry. The questions I want to ask here are rooted in¶ that rather formidable branch of modem philosophy known as epistemology: the study¶ of the origin, nature, methods and limits of knowledge.' Over the last decade we have¶ witnessed an explosion in research and theory about women's experience in the world.¶ We have learned much, but by necessity our intellectual journeys have become¶ more profoundly radical simply because "we cannot understand womyn and their lives¶ by adding facts about them to bodies of knowledge which take men, their lives, and their¶ beliefs as the human norm" warding & Hintikka, 1983:ix). The question then becomes¶ whether there can be a distinctive feminist epistemology, and if there is, what would it¶ look like.2 To put this another way, we must ask what counts as knowledge. Our experiences¶ as **womyn'[s experience] in an androcentric world** must **differ from** those of **men** who clearly do not¶ live in a gynocentric cosmos. **What has counted as knowledge**, until recently, **has been** based not on human experience but essentially **only male experience [making]** seen through male eyes.¶ Our **knowledge** of the social world and social life, and possibly even the natural world,¶ is **distorted so** that often **this "knowledge" does not make sense to womyn.** **In** asking whether there is a unique **feminist epistemology**, we are **challeng[es]**ging **the**¶ **origin**, nature, methods, **and limits of knowledge that have shaped** our understanding of¶ social **life**.

Outweighs theory – complacency with status quo systems of power excludes female debaters and judges from participating at the same level as their male counterparts, which is worse than any fairness skew on scope and severity and precludes education.

Oppression to women is the root cause of other oppression and outweighs on scope, Hooks:

Feminism: a transformational politic written by bell hooks. <http://smashfacism.itgo.com/Feminism/transformational.html>

And, solving **the patriarchy is a pre-req**uisite **to** solving **other** modes of **oppression, it uniquely affects our** social **values** and cognitive states **in ways that make resisting other** forms of **domination impossible**, bell hooks , This knowledge seems especially important at this historical moment when black women and other women of color have worked to create awareness of the ways in which racism empowers white women to act as exploiters and oppressions. Increasingly this fact is considered a reason we should not support feminist struggle even though sexism and sexist oppression is a real issue in our lives as black women. It becomes necessary for us to speak continually about the convictions that inform our continued advocacy of feminist struggle. By calling attention to interlocking systems of domination-sex, race, and class, black women and many other groups of women acknowledge the diversity and complexity of female experience, of our relationship to power and domination. The intent is not to dissuade people of color from becoming engaged in feminist movement. Feminist struggle to end **patriarch[y]**al domination should be of primary importance to women and men globally because it is the foundation of all other oppressive structures but because it **is** that form of **[the] domination we are most likely to encounter** in an ongoing way in **everyday** life. Unlike other forms of domination, **sexism directly** shapes and **determines relations of power** in our private lives, in familiar social spaces, **in the** most intimate context – **home** - and in the intimate sphere of relations – family. Usually it is within family that **we witness coercive domination and learn to accept it, whether it be** domination of **parent over child, or male over female.** Even though family relations may be, and most often are, informed by acceptance of a politic of domination, they are simultaneously relations of care and correction. It is this convergence of two contradictory impulses-the urge to promote growth and the urge to inhibit growth that provides a practical setting for feminist critique, resistance, and transformation. Growing up in a black, working-class, father-dominated household, I experienced coercive adult male authority as more immediately threatening as more likely to cause immediate pain than racist oppression or class exploitation. It was equally clear that experiencing exploitation and oppression in the home made one feel all the more powerless when encountering dominating forces outside the home. This is true for many people. **If we are unable to resist and end domination in relations where there is care**, it seem totally unimaginable **[it is impossible to]** that we can **resist and end** it in **other institionalized relations of power.** If we cannot convince the mothers and/or fathers who care not to humiliate and degrade us, how can we imagine convincing or resisting an employer, a lover, a stranger who systematically humiliates and degrades? Feminist effort to end patriarchal domination should be of primary concern precisely because it insists on the eradication of exploitation and oppression in the family context and in all other intimate relationships. It is that political movement which most radically address[es] the person- the personal- citing the need for transformation of self, of relationships, so that we might be better able to act in a revolutionary manner, challenging and resisting domination, transforming the world outside the self. Strategically, **feminis**t **m**ovements **should be a central component of all other liberation struggles because it challenges** each of **us to alter** our person, **our personal engagement** (either as victims or perpetrators or both) **in a system of domination.** Feminism, as liberation struggle, must exist apart from and as part of the larger struggle to eradicate domination in all its forms.

Politics must be used to disrupt oppressive gender relations, **Peterson[[2]](#footnote-2):**

In other words, the state as a dealer in power, a wielder of weapons, an inherently violent institution is the object of suspicion and resistance by both antiliberal feminists and liberal internationalists. And, especially now, when the international system is undergoing immense change, pressures for denationalizing change—certainly discourse arguing for it- will be persistent. In the face of such pressures, I believe that feminist critics of the present state system should beware. **The** very **fact that the state creates, condenses, and focuses political power may make it the best friend, not the enemy, of feminists**—because the **availability of real political power is essential to real democratic control**. Not sufficient, I know, but essential. My basic premise is that **political power can significantly disrupt patriarchal** and class (which is to say, economic) **power.** It holds the potential, at least, for disrupting the patriarchal/economic oppression of those in the lower reaches of class, sex and race hierarchies. It is indisputable that, in the nineteenth and twentieth centuries, it has been the political power of states that has confronted the massive economic power privately constructed out of the industrial processes and has imposed obligations on employers for the welfare of workers as well as providing additional social support for the population at large. And the political tempering of economic power has been the most responsive to broad public needs in liberal democracies, where government must respond roughly to the interests of voters. Of course, this is not the whole story. The nation-states of this period have also perpetrated horrors of torture and war, have aided the development of elite-controlled industrial wealth, and have not sufficiently responded to the human needs of their less powerful constituents. But I believe **it is better to try to restrain the horrors and abuses than to give up** on the limits that state organized political power can bring to bear on the forms of class-based, race-based, sex-based power that constitute the greatest sources of oppression we are likely to face.

The role of the ballot is to resist the imposition of dominant ideology on marginalized groups in educational spaces. **Trifonas** **03**

Trifonas, Peter. PEDAGOGIES OF DIFFERENCE: RETHINKING EDUCATION FOR SOCIAL CHANGE. New York, London. 2003.

Domination and subordination, I imply that they are relations of power. **In** an **education**al context, the exercise of **power is accomplished in interactions** (i.e., in a social organization), manifesting itselfas acts **of** exclusion, **marginalization**, silencing, and so forth. Thus**,** **paying attention to** how **power** operatesalong axes of gender, race, class, and ability (that is, recognizing that social differences are not given, but are accomplished in and through educational settings) **is a step toward educational equity**. What does the above discussion mean in the educational context? It means that in the interactions of teachers with students in the classroom, or in other contexts, **attention needs to be directed toward how dominant** andsubordinate **relations** (be they based on race, gender, class, or ability) **permeate these contexts and** intersect in complicated ways to **produce inequality** and marginalization. The frequently used and well-meaning phrase, “I treat everyone the same, ” often used by teachers and administrators to indicate their lack of bias in a diverse educational setting, in fact masks unequal power relations. Similarly, educational policies that assume that people are the same or equal may serve to entrench existing inequality precisely because people enter into the educational process with different and unequal experiences. These attempts, well meaning though they may be, tend to render inequality invisible, and thus work against equity in education. In her exploration of white privilege in higher education in the United States, Frances Rains (1998), an aboriginal-Japanese American woman, states emphatically that these benign acts are disempowering for the minority person because they erase his or her racial identity. The denial of racism in this case is in fact a form of racism. **Thus, in moving toward equity in education that allows us to address multiple and intersecting axes of difference and inequality, I recommend that we try to think and act “against the grain” in developing educational policies and handling various kinds of pedagogical situations. 5 To work against the grain is to recognize that education is not neutral; it is contested**. Mohanty puts it as such: … [E]ducation represents both a struggle for meaning and a struggle over power relations. [It is] a central terrain where power and politics operate out of the lived culture of individuals and groups situated in asymmetrical social and political positions. (Mohanty 1990:184) We need to develop a critical awareness of the power dynamics operative in institutional relations-and of the fact that people participate in institutions as unequal subjects. **Working against the grain is to take a proactive approach to understanding and acting upon institutional relations, whether in the classroom, in other interactions with students, or in policy development. Rather than overlooking the embeddedness of gender, race, class, ability, and other forms of inequality that shape our interactions, working against the grain** makes explicit the political nature of education and how power operates to **privilege, silence, and** marginalize individuals who are differently located in the educational process.

**Critical pedagogy** necessitates focus on strategies to solve oppression – the resolution is a starting point for demanding solutions for oppression and reordering power structures. **Giroux[[3]](#footnote-3)**

“Higher **education must be understood as a democratic** public **sphere** - a space in **which** education **enables students to** develop a keen sense of prophetic justice, **claim their** moral and political **agency,** utilize critical analytical skills, **and cultivate an ethical sensibility through which they learn to respect the rights of others.** Higher **education has a responsibility** not only to search for the truth regardless of where it may lead, but also **to educate students to make authority and power** politically and morally **accountable** while at the same time sustaining a democratic, formative public culture. Higher education may be one of the few public spheres left where knowledge, values and learning offer a glimpse of the promise of education for nurturing public values, critical hope and a substantive democracy. **Democracy places civic demands upon its citizens, and such demands point to the necessity of an education that is** broad-based, **critical,** and supportive of meaningful civic values, participation in self-governance, and democratic leadership. Only through such a formative and critical educational culture can **students** learn how to become individual and social agents, **rather than** merely **disengaged spectators, [must be] able** both **to** think otherwise and to act upon civic commitments that **demand a reordering of** basic **power arrangements** fundamental to promoting the common good and producing a meaningful democracy.

We must at least attempt to break these chains of oppression otherwise we will inevitably allow for a morally bankrupt education system**.** Debate needs to engage with solutions to material problems. Focus on ideal worlds or general theory is an abstraction that’s just intellectual gymnastics used by the privileged to escape hard conversations, perpetuating oppression; judges need to take responsibility. Smith:

http://victorybriefs.com/vbd/2013/9/a-conversation-in-ruins-race-and-black-participation-in-lincoln-douglas-debate

It will be uncomfortable, it will be hard, and it will require continued effort but the necessary step in fixing this problem, like all problems, is the community as a whole admitting that such a problem with many “socially acceptable” choices exists in the first place. Like all systems of social control, **the reality of racism in debate is constituted by** the singular **choices that institutions, coaches, and students make** on a weekly basis. I have watched countless rounds where **competitors attempt to win by rushing to abstractions to distance the conversation from the material reality** that **black debaters are forced to deal with** every day. One of the students I coached, who has since graduated after leaving debate, had an adult judge write out a ballot that concluded by “hypothetically” defending my student being lynched at the tournament. Another debate concluded with a young man defending that we can kill animals humanely, “just like we did that guy Troy Davis”. **Community norms** would **have competitors do intellectual gymnastics** or make up rules to accuse black debaters of breaking **to escape hard conversations** but as someone who understands that experience, **the only constructive strategy is to acknowledge the reality of the oppressed**, engage the discussion from the perspective of authors who are black and brown, and then find strategies to deal with the issues at hand. It hurts to see competitive seasons come and go and have high school students and judges spew the same hateful things you expect to hear at a Klan rally. **A student should not**, when presenting an advocacy that aligns them with the oppressed, **have to justify why oppression is bad.** Debate is not just a game, but a learning environment with liberatory potential. Even if the form debate gives to a conversation is not the same you would use to discuss race in general conversation with Bayard Rustin or Fannie Lou Hamer, that is not a reason we have to strip that conversation of its connection to a reality that black students cannot escape. Current coaches and competitors alike **dismiss[ing] concerns of** racism and **exclusion, won’t teach** other **students anything** about identity in debate **other than how to** shut down competitors who engage in alternative styles and discourses, and **refuse to engage in those discussions even outside of a tournament setting.**

## Extensions

### Go to the top of the aff –

Extend Dudley; a million teenage women face pregnancy each year and quite often, having an abortion is the best decision for their futures.

Extend Dudley 2, in the status quo, laws requiring parental consent and notification have no positive effect and only serve to harm women who have abusive, unsafe, or dysfunctional home situations. These laws lead to physical and emotional abuse, or even illegal, dangerous abortion attempts that teens try on their own. These effects are empirically verified – that’s Hayes.

Extend Hayes 2 – the U.S. ought to ban parental consent and notification requirements, giving teenagers autonomy over their own bodies is how we must solve for the violence against female teens. And, Dudley 3 explains why the plan leads to a broader societal mindset shift more open towards abortions, which benefits all women struggling to overcome societal or familial stigmas.

(\_) Extend Hartman – adolescents

### On framework –

Ethical theorizing can only occur if we meaningfully include marginalized voices. Extend Medina – limiting oppression is a key prerequisite to ethical considerations.

(\_) Extend that pragmatic policies come prior to kritiks of the system – different methodological options are limited to those that are recognized by particular epistemologies. Before we can figure out the best option to resist or replace a dominant institution, we must take concrete steps to give people the chance to participate in theorizing to begin with.

Extend Hall 85; we must acknowledge feminist epistemology to ensure that our mind isn’t influenced by patriarchal forces that oppress womens’ ability to think.

(\_) Extend that this comes before theory because accepting status quo systems excludes female debaters and judges from participating at the same level as their male counterparts, which is worse than any fairness skew on scope and severity and precludes education. So the ROB precludes his [X]

Extend Hooks – Oppression to women is the root cause of other oppression and outweighs on scope. We encounter it most often in our daily lives and it shapes our familial relationships which normalize oppression right from when we’re born.

Extend Trifonas. Educational spaces cannot be neutral, there must be unique focuson preventing the imposition of dominant ideologies that exclude debaters – that’s the role of the ballot.

**Critical pedagogy** necessitates focus on strategies to solve for oppression. Extend Giroux –(\_) Ivory tower theorizing and discussion of ideal worlds or theories divorces us from educational discussion about tangible real world oppression that prepares us to be good citizens and challenge dominant institutions of power. He fails to meet my role of the ballot – he just goes for [X].

(\_) The resolution must be the starting point – we use topical debate to focus in on real world oppression we can discuss the impacts of and solutions to.

**Extend Smith –** Abstraction away from oppression excludes minority debaters by prioritizing esoteric philosophical principles over their everyday experiences. Theory and framework arguments are an attempt by white debaters to distance themselves from hard conversations – Smith says you need to hold such debaters accountable for their discourse and step up appropriately, punishing them with the ballot. His [X] is obviously just trying to move the round away from the oppression the AC tries to address – this is a voting issue.

## Frontlines

### A/T Judicial bypass solves

1. Judicial bypass is far too difficult for a teen alone while hiding attempts from her parents. It often even leads to more traumatizing experiences, **Dudley:**

Fact: **Judicial bypass presents a formidable obstacle to those who need it most.** Going to **court is** usually **intimidating to even** the most sophisticated **adults, who generally have an attorney** to represent them. **For a pregnant teen to use judicial bypass, she must** not only **find a judge,** she must **work her way through a confusing legal system and face intense**, sometimes **judgmental**, and **often traumatic questioning by strangers.** Indeed, **the poorest, youngest, least experienced teenagers are least able to use judicial bypass**, and thereby become the most likely to end up becoming teen parents or victims of black-market abortion.

2. Judicial bypass doesn’t solve the problem – it just shifts the problem of gaining permission from the parents to the judge. **Dudley:**

Fact: **Judicial bypass substitutes the judge's values for the family's. According to judicial bypass laws, a judge should decide whether the young woman is mature enough to make the decision to have an abortion, or** whether it is in her best interests not to **involve** her **parents.** They do not address how this young woman will be able to make parental decisions for a child of her own if she is legally barred from making them for herself. Restrictive laws give judges the power to say no to a teen's private decision to have an abortion. In response, **she may feel forced to have a baby against her wishes**; her parents may turn their backs on her or force her out of their home; or she might run away from home to face her pregnancy alone. Some teens may resort to a secret, unsafe, illegal, or self-induced abortion if her way to a confidential, legal abortion is blocked. Any additional state laws restricting abortion (such as mandatory waiting periods between abortion counseling and abortion procedures) are doubly burdensome for teenage women who have fewer resources, less privacy, and less ability to meet all the requirements. All such restrictions to a woman's access to safe and legal abortion rob her of her ability to take control of her life.

3. Those in charge of judicial bypass don’t even know it exists. **Redden:**

Molly Redden “This is how Judges Humiliate Pregnant Teens who Want Abortions” Sept/Oct 2014 http://www.motherjones.com/politics/2014/07/teen-abortion-judicial-bypass-parental-notification

But for many girls, the biggest obstacles are the court employees who act as the gatekeepers of the bypass system. For her 2007 book [Girls on the Stand: How Courts Fail Pregnant Minors](http://www.amazon.com/Girls-Stand-Courts-Pregnant-Minors/dp/0814740731), Lafayette College law professor Helena Silverstein and a research team called court employees across three states. They found more than half of the courts "proved absolutely or materially ignorant of their responsibilities" under bypass laws. Many court employees, and one judge, told the researchers judicial bypass didn't exist. Some court staff lectured callers about abortion or referred them to anti-abortion crisis pregnancy centers. Others warned that their judge had a blanket policy of denying petitions.

### A/T Policy bad

Policy education and practices like fiat are key to social change: state institutions aren’t ignorable, and simply pointing out problems isn’t enough. **Themba-Nixon 2k**[[4]](#footnote-4)

 Getting It in Writing Much of the work of framing what we stand for takes place in the shaping of demands. **By getting into the policy arena in a proactive manner,** we can take our demands to the next level. **Our demands can become law, with real consequences if the agreement is broken.** After all the organizing, press work, and effort, a group should leave a decisionmaker with more than a handshake and his or her word. Of course, **this work requires** a certain amount of **interaction with "the suits,"** as well as **struggles with** the **bureaucracy,** the **technical language, and** the all-too-common **resistance by decisionmakers**. Still, if it's worth demanding, it's worth having in writing-whether as law, regulation, or internal policy. From ballot initiatives on rent control to laws requiring worker protections, organizers are leveraging their power into written policies that are making a real difference in their communities. Of course, **policy work is just one tool** in our organizing arsenal, **but it is a tool we** simply **can't afford to ignore.**Making policy work an integral part of organizing will require a certain amount of retrofitting. **We** will **need to develop the capacity to translate our information**, data, **and experience** in**to** stories that are designed to **affect the public conversation [and]**. Perhaps most important, we will need to **move beyond fighting problems** and **on to framing solutions that bring us closer to our vision of how things should be**. And **then** we must be committed to **making it so.**

Policy-making paradigm is the most educational – teaches us to become more effective real world activists and actually address the issues they discuss in the real world. **Keller**[[5]](#footnote-5)

**Policy practice encompasses** social workers' "**efforts to** influence the development, enactment, implementation, or **assess**ment of **social policies**" (Jansson, 1994, p. 8). **Effective policy practice involves** analytic activities, such asdefining issues, gathering data, conducting research,identifying and **prioritizing** policy **options, and creating policy proposals** (Jansson, 1994). It also involves persuasive activities intended to influence opinions and outcomes, such as discussing and debating issues, organizing coalitions and task forces, and providing testimony. According to Jansson (1984, pp. 57-58), social workers rely upon five fundamental skills when pursuing policy practice activities:     \* value-clarification skills for identifying and assessing the underlying values inherent in policy positions;     \* conceptual skills for identifying and evaluating the relative merits of different policy options;     \* interactional skills for interpreting the values and positions of others and conveying one's own point of view in a convincing manner;     \* political skills for developing coalitions and developing effective strategies; and     \* **position-taking skills for** recommending, **advocating,** and defending **a particular policy**. These policy practice skills **reflect the hallmarks of critical thinking** (see Brookfield, 1987; Gambrill, 1997). **The central activities of critical thinking are identifying and challenging underlying assumptions, exploring alternative[s]** ways of thinking and acting, **and arriving at commitments after a period of** questioning, **analysis,** and reflection (Brookfield, 1987). Significant parallels exist with the policy-making process--identifying the values underlying policy choices, recognizing and evaluating multiple alternatives, and taking a position and advocating for its adoption. **Developing policy practice skills** seems to **share[s] much in common with developing** capacities for **critical thinking.**

A focus on abstract theorizing instead of coming up with actual concrete proposals that engage the material world is infinitely regressive and ensures that nothing gets done. **Bryant[[6]](#footnote-6):**

I would love, just for a moment, to hear a radical environmentalist talk about his ideal high school that would be academically sound. How would he provide for the energy needs of that school? How would he meet building codes in an environmentally sound way? How would she provide food for the students? What would be her plan for waste disposal? And most importantly, how would she navigate the school board, the state legislature, the federal government, and all the families of these students? What is your plan? What is your alternative? I think there are alternatives. I saw one that approached an alternative in Rotterdam. If you want to make a truly revolutionary contribution, this is where you should start. Why should anyone even bother listening to you if you aren’t proposing real plans? But we haven’t even gotten to that point. Instead we’re like underpants gnomes, saying “revolution is the answer!” without addressing any of the infrastructural questions of just how revolution is to be produced, what alternatives it would offer, and how we would concretely go about building those alternatives. Masturbation. “Underpants gnome” deserves to be a category in critical theory; a sort of synonym for self-congratulatory masturbation. We need less critique not because critique isn’t important or necessary– it is –but because we know the critiques, we know the problems. We’re intoxicated with critique because it’s easy and safe. We best every opponent [and] with critique. We occupy a position of moral superiority with critique. But do we really do anything with critique? What we need today, more than ever, is composition or carpentry. Everyone knows something is wrong. Everyone knows this system is destructive and stacked against them. Even the Tea Party knows something is wrong with the economic system, despite having the wrong economic theory. None of us, however, are proposing alternatives. Instead we prefer to shout and denounce. Good luck with that.

### A/T Ableism

**Diament**

http://www.disabilityscoop.com/2009/07/16/homeless-report/4153/

**More than 40 percent of America’s homeless population are people with disabilities and the number appears to be rising**, according to an annual report on homelessness from the Department of Housing and Urban Development (HUD).

In 2008, 42.8 percent of all adults using homeless shelters had a disability compared to 37.1 percent in 2007. The report calls this increase “unusually large for a single-year change.” The numbers could reflect an increased need or simply better data collection, the report says.

Meanwhile, **just 17.7 percent of the general adult population reports having a disability** meaning that a significantly larger percentage of people with disabilities are homeless compared to the rest of the population.

And google indicates that 3.5 million americans are homeless

## More cards

**Fact: Restrictive laws endanger teens' health by inhibiting them from seeking safe medical care early in pregnancy. Doctors recommend that when a woman becomes pregnant – whether she plans to give birth or have an abortion – she seek medical care immediately. In the case of abortion, her risk is lowest if she seeks care in the early weeks of pregnancy. By placing roadblocks in teenagers' paths, restrictive laws have the effect of creating further delays among women who already have difficulty seeking prompt care. When teens know that health care providers are forced by law to tell their parents before providing services, they are less willing to get health care related to sexual activity.**

The majority of young women will voluntarily involve their parents in their decision. But mandatory involvement and parental consent laws harm the teenagers who *cannot* safely involve their own parents. **ACLU:**

A majority of minors who have abortions do so with at least one parent's knowledge. **Based on a national survey** of more than1,500 unmarried minorshaving abortions in states without parental involvement laws, **61% of young women discussed the decision to have an abortion with** at least one of their **parents.** The younger the teen, the more likely she was to have voluntarily discussed the abortion with her parent. In fact, 90% of minors under 15 involved a parent in their decision to have an abortion. A majority of teens who did not talk to a parent turned to another trusted adult. (Stanley K. Henshaw and Kathryn Kost, "Parental Involvement In Minors' Abortion Decisions," 24 Family Planning Perspectives 196, 200 (1992).) **Most Teens Who Do Not Involve a Parent Have Very Good Reasons for Not Doing So** The minority of **teens who do not voluntarily consult a parent** generally **have good reasons** not to. **Many come from families where such an announcement would only exacerbate an already** volatile or **dysfunctional** family **situation.** One study showed that 22% of teens who did not tell a parent about their abortion decision feared that, if they told their parents, they would be kicked out of the house. More than 8% feared that they would be physically abused because their parents had beaten them before. **Of those who did not tell a parent, 12% did not live with either parent and 14% had parents who abused drugs or alcohol.** (Henshaw & Kost.) Experience shows that teens' **fears are well-founded.** For example, **one** of the very first **teen**s who was forced to notify a parent **under Colorado's** parental notice **law was kicked out of her home** when her mother learned of the pregnancy. **Her mother took the money the teen had saved** for the abortion **and threatened to disown her** if she went through with the procedure. When **the teen** called the clinic to reschedule her appointment, she **was living in a friend's car.** Far from strengthening her family and helping her make an informed decision, the law ruined her relationship with her mother and left her homeless with an unwanted pregnancy. **Her experience is far from unique.**

1. José Medina [Professor of Philosophy at Vanderbilt] "Toward a Foucaultian Epistemology of Resistance: Counter-Memory, Epistemic Friction, and Guerrilla Pluralism", Foucault Studies No. 12 (2011), 9-35. [↑](#footnote-ref-1)
2. Editor V Spike, Professor in the Department of Political Science at the University of Arizona, Gendered States, pg. 66 [↑](#footnote-ref-2)
3. Polychroniou, CJ, Neoliberalism and the Politics of Higher Education: An Interview With Henry A. Giroux, Truthout, March 26, 2013, http://truth-out.org/news/item/15237-predatory-capitalism-and-the-attack-on-higher-education-an-interview-with-henry-a-giroux. DR. [↑](#footnote-ref-3)
4. (Makani, Executive Director of The Praxis Project, a nonprofit organization helping communities use media and policy advocacy to advance health equity and justice. “Changing the Rules: What Public Policy Means for Organizing” Colorlines 3.2) [↑](#footnote-ref-4)
5. Keller, Whittaker, and Burke 01 [Thomas E., Asst. professor School of Social Service Administration U. of Chicago, James K., professor of Social Work, and Tracy K., doctoral student School of Social Work, “Student debates in policy courses: promoting policy practice skills and knowledge through active learning,” Journal of Social Work Education, Spr/Summer] [↑](#footnote-ref-5)
6. Levi Bryant November 11, 2012, Underpants Gnomes: A Critique of the Academic Left, larvalsubjects, http://larvalsubjects.wordpress.com/2012/11/11/underpants-gnomes-a-critique-of-the-academic-left/ [↑](#footnote-ref-6)